

THE LIBERATOR

IS PUBLISHED WEEKLY  
BY  
Wm. Lloyd Garrison, Editor.

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada

Agents for the  
General Public  
in the  
United States  
& Canada



THE LIBERATOR

VOL. VII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 22.

BOSTON, MASSACHUSETTS. FRIDAY, JUNE 1, 1838.

present Holiday, which will be had in everlasting remembrance, when liberty will be proclaimed throughout all the land, and unto all the inhabitants thereof.

Dear Sir,—I have duly received your letter of the 29th of last month, communicating to me the invitation of the Committee of Arrangements of the American Anti-Slavery Society, of my attendance at their fifth anniversary on the 5th of next month at New York.

I feel myself honored by this invitation, and welcome to the operations of my own judgment have brought me to conclusions, with regard to the expediency of certain measures deeply interesting to the Union, and anxiously favored by them, different from theirs, I entertain a sincere respect for their intentions, and welcome to the purposes of their association, the most efficient means prepared by Providence for the preservation of the freedom of our country from the contamination of slavery.

My public duties will detain me here probably through the whole month of May. During the session of Congress, I do not hold myself at liberty to absent myself voluntarily from the service of the House, a single day. Such is my estimate of the representative duty, confirmed by a positive rule of the House itself, not the less obligatory for being little observed. It will not, therefore, be in my power to attend the meeting of the American Anti-Slavery Society upon their anniversary, but my best wishes will be with them, that their institution may be blessed with the smile and approbation of Heaven for the promotion of the general cause of human liberty, and for the extermination of the face of the earth of the doctrine fit to have issued from the head of Caligula, or the heart of Nero, that bondage is the appropriate cornerstone to the temple of freedom.

I am, very respectfully, dear Sir, your friend and servant, (signed) JOHN QUINCY ADAMS.

SPEECH OF DR. J. M. SMITH, A COLORED YOUNG MAN, Delivered at the late annual meeting of the American Anti-Slavery Society.

Dr. Smith said—Mr. President, Ladies and Gentlemen—I rise to offer a resolution, expressive of our high satisfaction in the noble efforts of the abolitionists of Great Britain and France, who, although they are separated from us by the width of an ocean, and by distinct political institutions, are nevertheless united with us in sentiment and exertion in the sacred cause of immediate and universal emancipation: and sir, whether we look at their position amongst the nations of the earth, the principles by which they seem actuated, or the measures which, in this cause, they have adopted, we have abundant reason to rejoice, and cannot but be thankful to Him who hath raised up for us, in our time of need, such devoted and efficient coadjutors.

With these two nations we are connected by ties of the closest amity, and enjoy grateful reciprocal influence with any others upon the globe. To these nations, our struggle for independence gave the first impulse to the path of liberty, which, if they have trod with slower, they have trod with more consistent steps than we: for every step they have advanced, each measure they have gained, has been an advantage not only to themselves, but to all who are dependant on them. And whenever the people of Great Britain or of France have obtained any portion of civil liberty, their first exercise of it has been to extend the precious boon to their fellow-subjects, held in the galling chains of West Indian Slavery. In the last century, the first Convention elected by the French people, immediately abolished slavery in two French Colonies: and in the present, the passing of the British reform Bill, has rapidly been followed by the abolition of British West Indian slavery. France, indeed, set the first, the most glorious, and most instructive example. It was the most glorious example, because liberty was conferred without stint or restriction, without any lengthened delay to sicken hope, or purgatorial state to blast expectation; it was sudden and entire: the man who until yesterday had toiled in the field, and had known no other incentive to labor than the cartwheel, was to-day raised to the dignity and privileges of a citizen of the republic; the woman who until yesterday had sobbed over her youngling, and besought the grave to snatch it from the horror of existence, to-day held it towards the skies and shrieked, He is free!

This example has proved most instructive; for when France again bent her neck to the iron yoke of a ruthless tyrant, and suffered her sons to be slaughtered at the altar of ambitious despotism, the men who had so suddenly liberated showed themselves worthy of their freedom: for, against the veterans of Europe's conqueror, against an armament sent out by the empire which overwhelmed Napoleon, amidst the loathing and scorn of a neighboring republic, and the cold and bitter neglect of all nations, they have maintained their freedom, until now, when generous and consistent France, inspired with the genius of modern abolitionism, by acknowledging the independence of Hayti, completes the triumph which revolutionary France began. France, then, has been the first to grant immediate and entire emancipation, and the first to acknowledge the right and capacity of a community of freedmen to rank among the nations of the earth. And although she (France) still holds 260,000 slaves in some of her dependencies, yet recent movements, nearly akin to her pristine efforts, promise these a speedy liberation. At the session of 1837, M. Passy gave notice to the French Chamber of Deputies, that he would, in the ensuing session, bring forward and take occasion to discuss the question of the emancipation of those slaves. When the next session arrived, that gentleman in the fulfilment of his promise brought forward a resolution to the effect, that the children of slaves born after the promulgation of an act for the purpose, should be free. After an able and interesting debate, which involved the whole question of slavery, not only was this resolution adopted, but the Deputies seemed very desirous that the gentlemen should go still further, and propose a measure that might strike nearer to the root of the evil. M. Passy is the Vice President of the French Abolition Society, an association, by the way, which almost owes its existence to the remonstrances of the Glasgow Emancipation Society; and who can imagine the joy of his heart, when, in presenting the resolution to the Legislature, doubtful whether they would even discuss the question to which it related, he found them not only willing for discussion, but actually desirous to go beyond it? There was some opposition certainly, and this was usual, came from the ministry. Strange what a link there seems to be between ministry and slavery.

yet there is something in the fact, which, however humbling, may yet prove instructive. The very year that witnessed in our Hall of Representatives, the appalling spectacle of a venerable man, hoisted and howled at when he sought even the right to petition in behalf of the slave, the same year beheld the legislature of King-ridden, priest-ridden, and as some say, infidel France, cheering on an abolitionist in his measures for emancipation.

Mr. President, if we next turn our eyes toward Great Britain, on whose dominions the sun never sets, whilst they extend through every clime, we find her the neighbor of almost every nation, and therefore capable of influencing all; and this influence is regulated by those sound principles for which she is so justly distinguished, which are her shelter in the hour of danger, and her glory in the day of prosperity. Sound as these principles are on all other questions, they are pre-eminently so on that question which we are this day met to forward. For, unwittingly, the British people became deeply involved in the blood-guiltiness of slavery and the slave trade, yet as soon as they became aware of the enormity of the crime, and possessed the power to remove it, they made signal and instantaneous atonement, by the immediate emancipation of their 800,000 slaves. And this great movement was distinguished by none of the bitterness of a political contest, none of the selfishness of a political victory. And when the battle was over and the victory won, the men who had gained it—the dissenters of England and Scotland—still heard the clank of chains, the groans of men and the wail of women held in slavery by other nations. They heard these sounds, and they felt the principles by which they had recently been stirred still glow within them, and expand their benevolence beyond the limits of a single empire: they felt the force of that sentiment uttered nearly a thousand years ago by an African slave, Homo sum humani nil alienum a me puto. They felt that their country was the world, their countrymen mankind, and were urged by motives that they could not resist to make the attempt to disenthrall all their countrymen: and they bound themselves by solemn compact, to begin a moral agitation that shall not cease until the last fetter shall fall from the last slave upon our earth.

They formed the British Society for the immediate and universal emancipation of slaves, and the consequent destruction of the slave trade throughout the world.

Sir, what are the means by which they hope to obtain so glorious a result? The means are simple, but with God's blessing, they will prove efficient. With the Bible in their hands, and its precepts for their guide, they are determined calmly, but earnestly and incessantly, to remonstrate with all slaveholders, and to beseech them to liberate their slaves.

Their first effort was directed against slavery and the slave trade in our republic. They subsequently determined, by means of the same gifted and devoted agent whom they had sent here, thoroughly to abolitionize Great Britain and Ireland, in order that remonstrances might be sent from the great body of Christians of that empire, imploring the Christians of these United States to abolish American slavery. Some of those remonstrances we have already received. And although, at the present time, their efforts are devoted to another and more appropriate object, the entire abolition of the last vestige of slavery, which yet lingers in their colonies under the name of apprenticeship, yet as soon as they have abolished the apprenticeship system—and they will do so, even if it be but one hour sooner than its appointed expiration, yet they will obtain that hour, in order that the principles of immediate emancipation may, in their colonies, vanquish the chicanery of slavery in the very metamorphosis—then, sir, with the renewed zeal, the additional experience, and the force of the complete example which this victory will give them, they will bring all their energies to bear upon slavery as it exists in these states.

We may rejoice then, sir, in the present efforts of the British abolitionists, on account of the principle for which they are made. It is a struggle for immediate instead of gradual emancipation, and must, therefore, merit the sympathies, the good wishes and the co-operation of all who are in favor of immediate emancipation. We may rejoice in their efforts, on account of the proof which they give to the world of the superiority, nay the necessity of immediate, instead of gradual emancipation. Should the apprenticeship, which works so badly, be permitted to continue until 1840, the evils which have resulted, and the insurrections which might arise from it, would be, to the slaveholder, an argument against emancipation in any form, and to many friends of liberty, an argument for very gradual emancipation. The position in which the British abolitionists are now placed, must convince slaveholders that they must grant, and abolitionists that they must obtain immediate emancipation, else they will be forced to fight their battles over again.

We may rejoice in these efforts, on account of the renewed zeal which they will infuse into the abolition party of Great Britain; for it is the peculiar glory of abolitionism, as well as of all moral enterprises, that contest whets the mind, and invigorates it for other and more difficult undertakings. One moral victory gained, raises the mind to an audience whence it goes on to other triumphs that must be achieved, and inspires with new energies for the struggle. The

They declined accepting my offer, however, and since then we have heard from the friends and supporters of the paper in all parts of the state. There was but one sentiment among them, and this was, that the paper could be sustained in no other hands than mine. It is also a very different question, whether I shall voluntarily, or at the request of friends, yield up my post, or whether I shall forsake it at the demand of a mob. The former I am at all times ready to do, when circumstances seem to require it, as I will never put my personal wishes or interests in competition with the cause of that Master whose minister I am; but the latter, be assured, I NEVER WILL DO. God in his providence, so say all my brethren, and so I think—has devolved upon me the responsibility of maintaining my ground here; and Mr. Chairman, I am determined to do it. A voice comes to me from Maine, from Massachusetts, from Connecticut, from New York, from Pennsylvania; yea from Kentucky, from Mississippi, from Missouri, calling upon me in the name of all that is dear to heaven or earth, to stand fast; and by the help of God, I WILL STAND. I know I am but one, and you are many. My strength would avail but little against you all: you can crush me if you will, but I shall die at my post, for I cannot and will not forsake it. Why should I flee from Alton? Is not this a free state? When assailed by a mob in St. Louis, I came here as to the home of freedom and of the laws. The mob have pursued me here, and why should I retreat again? Where can I be safe if not here? Have I not a right to claim the protection of the laws? and what more can I have in any other place? Sir, the very act of retreating will embolden the mob to follow me wherever I go. No, Sir, there is no way to escape the mob, but to abandon the path of duty, and that, God helping me, I will never do.

It has been said here, that my hand is against every man, and every man's hand against me. The last part of the declaration is too painfully true. I do indeed find almost every hand lifted against me, but against whom in this place has my hand been raised? I appeal to every individual present; whom of you have I injured? whose character have I traduced? whose family have I molested? whose business have I meddled with? If any, let him rise here and testify against me.—No one answers.

And do not your resolutions say that you find nothing against my private or personal character? And does any one believe that if there was any thing to be found, it would not be found and brought forth? If in any thing I have offended against the law, I am not, so popular in this community as that it would be difficult to convict me. You have courts and judges, and juries; they find nothing against me, and now you have come together for the purpose of driving out a confessedly innocent man, for no cause but that he dares to think and speak as his conscience and his God dictate. Will conduct like this stand the scrutiny of your country, of posterity, above all, of the Judgment Day? For remember, the Judge of that day is no respecter of persons.

Pause, I beseech you, and reflect. The present excitement will soon be over; the voice of conscience will at last be heard; and in some season of honest thought, even in this world, as you review the scenes of this hour, you will be compelled to say, "he was right—he was right."

But you have been exhorted to be lenient and compassionate, and in driving me away, to affix no unnecessary disgrace upon me. Sir, I reject such compassion. You cannot disgrace me. Scandal, falsehood and calumny have already done their worst. My shoulders have borne the burden till it sits easy upon them. You may hang me up as the mob hung up the individuals at Vicksburg: you may burn me at the stake as they did McIntosh at St. Louis: you may tar and feather me, or throw me into the Mississippi, as you have often threatened to do; but you cannot disgrace me. I, and I alone can disgrace myself, and the deepest of all disgrace would be, at a time like this, to deny my Master by forsaking his cause. He died for me, and I were most unworthy to bear his name, should I refuse, if need be, to die for him.

Again, you have been told that I have a family who are dependent on me, and this has been given as a reason why I should be driven off as gently as possible. It is true, Mr. Chairman, I am a husband and a father, and this it is that adds the bitterest ingredient to the cup of sorrow I am called to drink. I am made to feel the wisdom of the Apostle's advice, "it is better to marry." I know, Sir, that in this contest, I stake not my life only, but that of others also. I do not expect my wife will ever recover from the shock received at the awful scenes through which she was called to pass at St. Charles. And how was it the other night on my return to my home? I found her driven into the garret through fear of the mob, who were prowling round my house. And scarcely had I entered the house, ere my windows were broken by the brick-bats of the mob, and she so alarmed as rendered it impossible for her to sleep or rest that night. I am hunted as a partridge on the mountain. I am pursued as a felon through your streets; to the guardian power of the law I look in vain for that protection against violence, which even the vilest criminal may enjoy. Yet think not that I am unhappy. Think not that I regret the choice that I have made. While all around me is violence and tumult, all is peace within. An approving conscience and the rewarding smile of God, are a full recompense for all that I forego, and all that I endure. Yes, Sir, I enjoy a peace which nothing can destroy. I sleep sweetly and undisturbed, except when awakened by the brick-bats of the mob.

No, sir, I am not unhappy; I have counted the cost, and stand prepared freely to offer up my all in the service of God. Yes, sir, I am fully aware of all the sacrifice I make, in here pledging myself to continue this contest to the last. (Forgive these tears; I had not intended to shed them, and they flow not for myself but for others.) But I am commanded to forsake father and mother, and wife and children, for Jesus' sake, and as his professed disciple, I stand pledged to do it. The time for fulfilling this pledge in my case, it seems to me, has come. Sir, I dare not flee away from Alton: should I attempt it, I should feel that the angel of the Lord with his flaming sword was pursuing me wherever I went. It is because I fear God, that I am not afraid of all those who fear me in this city. No, sir, the contest has commenced here, and here it must be finished. Before God and you all, I here pledge myself to continue it, if need be, till death; and if I fall, my grave shall be made in Alton.

With reference to this manly and affecting speech—which never was surpassed in the times that tried men's souls—by any effort of James Otis, or Samuel Adams, or Patrick Henry—President Beecher remarks:

I have been affected often times with the power of intellect and eloquence, but never was I so overcome as at this hour. He made no display—there was no rhetorical decoration—no violence of action. All was native truth, and deep, pure and tender feeling. Many a hard face did I see, wet with tears, as he struck the cords of feeling, to which God made the soul to respond. Even his bitter enemies wept; as for me, I could not endure it. I laid down my head, and gave way to my feelings without control. When he had closed, I could not doubt that the whole audience was convinced that he was right, and that if the authors of the report would have said so, and exhorted to defend him, it would have carried the whole audience with electric power.

From the Philanthropist.

MR. LOVEJOY'S SPEECH, Delivered at a great meeting of the citizens of Alton, a few days before his death.

We have seen two notices of this speech—one in a letter from the Alton correspondent of the Cincinnati Journal, and one in the Memoir of Lovejoy. They are not only affecting, but they are, in fact, confessed, furnish a full and complete idea of the character of the speech as delivered. We rejoice that President Beecher has given a full report of this remarkable speech. He states that Mr. Lovejoy, at his request, immediately after the meeting, wrote down all that he could recall of it, and he (Pres. Beecher) from memory added the rest. It will be recollected, that the meeting was composed of the wealthiest and most respectable citizens of Alton—ministers, merchants, civilians, politicians—and also of the lawless part of the community.

The Committee appointed to prepare a set of compromise-resolutions as they were called, performed their task in such a way as to concede everything to the mob, and demand from Mr. Lovejoy the surrender of the liberty of the press, of which at this crisis he was the appointed sentinel. We give what follows in the language of Dr. Beecher. The speech of Mr. Lovejoy is, with one or two exceptions, a model of eloquence; we never read one that affected us more deeply; it deserves to be printed in letters of gold. We cannot but think, that if it were circulated everywhere throughout the nation, it would do more to win respect and admiration for Mr. Lovejoy's character, than all that has been written about him.

As Mr. Lovejoy arose to reply, says Mr. Beecher, "I watched his countenance with deep interest, not to say anxiety; I saw no tokens of disturbance. With a tranquil, self-possessed air, he went up to the bar in which the chairman sat, and in a tone of deep, tender and subdued feeling, spoke as follows:—

SPEECH.

I feel, Mr. Chairman, that this is the most solemn moment of my life. I feel, I trust, in some measure, the responsibilities which at this hour I sustain to these my fellow-citizens, to the church of which I am a minister, to my country, and to God. And let me beg of you, before I proceed farther, to construe nothing I shall say as being disrespectful to this assembly; I have no such feeling—far from it; and if I do not act or speak according to their wishes at all times, it is because I cannot conscientiously do it. It is proper I should state the whole matter as I understand it before this audience. I do not stand here to argue the question as presented by the report of the committee. My only wonder is, how the Hon. gentleman,\* the chairman of that committee, for whose character I entertain great respect, though I have not the pleasure of his personal acquaintance, my only wonder is how that gentleman could have brought himself to submit such a report.

Mr. Chairman, I do not admit that it is the business of this assembly to decide whether I shall, or shall not, publish a newspaper in this city. The gentlemen have, as the lawyers say, made a wrong issue. I have the right to do it. I know that I have the right freely to speak and publish my sentiments, subject only to the laws of the land for the abuse of that right. This right was given me by my Maker, and is solemnly guaranteed to me by the Constitution of these United States, and of this State. What I wish to know of you, is, whether you will protect me in the exercise of this right, or whether, as heretofore, I am to be subjected to personal indignity and outrage. These resolutions, and the measures proposed by them, are spoken of as a compromise; a compromise between two parties. Mr. Chairman, this is not so; there is but one party here. It is simply a question whether the law shall be enforced, or whether the mob shall be allowed, as they now do, to continue to trample it under their feet, by violating with impunity the rights of an innocent individual. Mr. Chairman, what have I to compromise? If freely to forgive those who have so greatly injured me; if to pray for their temporal and eternal happiness; if still to wish for the prosperity of your city and state, notwithstanding all the indignities I have suffered in it; if this be the compromise intended, then do I willingly make it. My rights have been shamefully, wickedly outraged; but I know, and feel, and can never forget; but I can and do freely forgive those who have done it.

But if by a compromise be meant, that I should cease from doing that which duty requires of me, I cannot make it. And the reason is, that I fear God more than I fear man. Think not that I would lightly go contrary to public sentiment around me. The good opinion of my fellow-men is dear to me, and I would sacrifice any thing but principle to obtain their good wishes; but when they ask me to surrender this, they ask for more than I can—than I dare give. Reference is made to the fact, that I offered a few days since, to yield up the editorship of the "Observer" into other hands. This is true. I did so; because it was thought, or said by some, that perhaps the paper would be better patronized in other hands.

\* Hon. Cyrus Edwards, Senator from Madison Co., and whig candidate for Governor.

British slave trade being abolished, the British Anti-Slavery Society for gradual emancipation was formed; from this, sprung the society for immediate emancipation; this, as it was thought, being obtained in the British colonies, their (the abolitionists) views grew larger, their benevolence embraced the globe, and the society for immediate and universal emancipation was the result—and since, in this manner, each step advanced has increased their zeal and enlarged their views, we cannot doubt that their present efforts will be attended with similar effects. Indeed, sir, their present exertions have not only increased the zeal of the abolitionists, but they have added new and invaluable auxiliaries to their ranks. The flame of abolitionism is no longer confined to the dissenters of Great Britain; it has even penetrated within the walls of the church established by law; and bishops of the church of England have at length discovered that the advocacy of the cause of God's suffering poor, is not inconsistent with apostolic order. Men of every rank and of every sect are gathering around the standard of abolition, and they forget the rancor of party, and the clashing of creeds, in their common anxiety to disenthrall the slave; and the great principle from which this anxiety grows—that of loving all men—is, imperceptibly to themselves, diffusing its healing influence over the hostile parties for once united; dissenter and churchman, protestant and papist; standing on the broad platform of humanity, and covered with the mantle of charity, are beginning to love one another whilst united to manifest their common love towards the crushed and bleeding slave. And when the apprenticeship is abolished, this mass of mind, animated by the principle which now unites it, and in the exercise of the same, will devote its entire energies to the emancipation of our slaves. And the Christians of Great Britain will call upon those of these states in one long and loud and incessant series of remonstrances, entreating them to follow the British example.

Sir, I admire this method of remonstrance. Judging from those we have already received, they seem to be of the right tone, and calculated to effect much good. I deem the method of remonstrance right, because it is warranted by the usages of nations in past and at the present time. In our own time, one government has freely remonstrated with another on the destruction of the African slave trade: why, then, may not one people—who are the source of all governmental power—remonstrate with another for the abolition of slavery? The people of these United States, at least that very large and respectable portion of them which constitute the American Temperance Society, have remonstrated with the British people on the sin of intemperance: have not the people of Britain an equal right to remonstrate with us on the equally heinous sin of slavery? But, sir, not only has remonstrance, in other words, moral interference, been sanctioned by common usage and our own practice, but British interference in our slave question has actually been solicited, and solicited too by all the good and the great of our land, who are at this moment receiving pecuniary assistance from a few of the British people for the abolition of American slavery by means of colonization. Can the good and the great complain, then, if other British subjects, once solicited by the same agent, see fit to strive for the self-same object by remonstrating with the slaveholder on the justice, safety and expediency of immediate emancipation?

But, Sir, common usage may be wrong, the Temperance and even the Colonization Society may be wrong in sanctioning national interference in national sins. I still plead for the right of remonstrance on higher grounds than common usage, or the sanction of moral reforming associations. Christians are governed by the laws peculiar to the Commonwealth of Christ, and which are independent of mere human laws imposed by human communities; the citizens of the Church Catholic of the Redeemer may be spread through many climes, and subject to various forms of political government, but no difference in clime, no diversity in form of political creed, can break the links which make them fellow citizens in Christ, or free them from obedience to the precepts of the Saviour. One of these precepts is, that they may reprove one another in love; and another is, that they may exhort each other to "good works." Reposing on these precepts and obedient to them, the Christians of Britain have a right to call upon the Christians of these United States to desist from the sin of slaveholding. I have thus, sir, imperfectly laid before you a few reasons why we may rejoice in the noble efforts of the Abolitionists of France and Great Britain. Of the latter, after five years' residence among them, during all which time I was favored with a seat in their councils, and marked their every movement, I may state it as my deliberate conviction that they are actuated in this cause by the purest benevolence, and the most sound discretion. And it is my firm belief that could their hearts be laid bare to the inspection of any southern slaveholder, he would find nothing there but christian love toward the master himself, as well as toward his slave.

Mr. President, the resolution which I hold in my hand, states that we not only rejoice in the efforts of the transatlantic abolitionists, but also pledge them our co-operation in the cause. Sir, in order to co-operate with them, we must not only acknowledge their principles, we must also adopt their practice. If we look at the British example, we find that in their pursuit of the Universal, they omit no one of the particulars of which that universal is made up. Their abolitionism is thorough. It began at home. They first consecrated their own soil to liberty—so that "slaves cannot breathe" thereon. They next purified their colonies from the stain of slavery. Their principles now compel them, before they can call upon other sovereign people for immediate emancipation, first to practise immediate emancipation themselves by abolishing the apprenticeship. Mr. President, are there no apprentices around you? Are there not five hundred thousand apprentices to liberty, not for one year or six years, but for a time not yet defined, scattered throughout this and other states in which abolitionism almost reigns? How then can we co-operate with Great Britain—how can we emulate her example, unless we abolish the last vestiges of slavery in our own states, before we send our remonstrances to other sovereign states? Or, how can we call upon the South for immediate and entire emancipation, whilst we permit gradual emancipation in the North? It may be said, sir, that this socie-












**EXHIBIT**

**PREMIUM TEETH.**



**DR. THOMAS BARNES,**  
**SURGENT DENTIST, 25 HOWARD**  
**STREET, BOSTON.**

Having received the premium of the Fair in this city for the best whole set of Mineral and other Artificial Teeth and acquired the friendship of the public that he continues to reside in Dental Surgery by improving **Mineral and Porcelain Teeth, from one to a whole set.** They are prepared by Dr. B. are made for the Sufferers, of Philadelphia, who have obtained for the past three years the medal of the New York Association and the London, of which he is not acquainted with dentistry can detect none. They are far superior to any made in the most price, especially those made in Boston, and set at the moderate price of \$10 or \$20 apiece.

Dr. Barnes has practiced dentistry in this city for **twenty-five years**, and he flatters himself that his long experience, as taught by the celebrated **Dr. Monroque, of Paris**, will be sufficient recommendation to the citizens of Boston and vicinity. He is of the opinion that it is of the greatest importance to persons employing Dentists that they should go to those who possess **experience**, and who are **perfect masters of the art.**

Specimens may be seen at his office, 25 Howard Street, **TERMS**—Whole sets on gold plate with serrus at half sets, \$20. Blocks on gold plate, \$5 each. First Teeth, \$3.00. Loading, \$1.00. Cleaning, \$2.00. Extractions, 50 cts.

**N. B.** Dr. Barnes continues to **Instruct Dentists** in the **method of setting Teeth on Gold Plates** which practice is not understood by any other dentists except taught by him. **Price \$100.**

**FREE LABOR 'S FORT.**

N. West corner of Arch and Fifth Street,  
PHILADELPHIA.

THE SUBSCRIBER has just received a supply of **FREE LABOR Cotton Goods**, of the following description, viz:

200	3-4 Unbleached Muslin;
100	" 7-8 Bleached do;
50	" 4-4 Apron Check;
25	" 4-4 Domestic Gingham;
50	" 4-4 Table Daper, Bleached & Unbleached;
200	" Calicoes;
20	" Twilled Muslins;
50	" 3-4 Unbleached Sheeting do;
20	" Stout Canton Flannel;
200	" Wick Yarn;
500	" Cotton Laps;
200	" Knitting Cotton, bleached, unbleached & navy;
2	doz. do do Drawers;
50	" White and Black Wadding;

Also a great variety of Silk, Linen and Woollen goods, which will be sold wholesale and retail.

CHARLES WISE

P. S. Orders from a distance particularly attended to.  
march 1.

**INTERESTING WORK.**

ALTON TRIALS of Winthrop S. Gilman, who was indicted with ERIC LONG, AMOS E. ROSS, GEO. B. FAY, GEO. H. WHITNEY, WILLIAM HARNED, JOHN L. JAMES, MORRIS J. HENRY, TANNER, ROYAL WELCH, BENJAMIN

risk, committed on the night of the 7th of November, 1857, while engaged in defending a printing press from an attack made on it by a mob of about one hundred men. Written out from notes of the trial, taken at the time, by a Member of the Bar of the Alton Municipal Court, the trial of John Solomon, Levi Palmer, William Beall, Josiah Turner, Jacob Smith, David Estes, William Jennings, Solomon Morgan, and Frederick Rogers for a riot committed in Alton, on the night of the 7th of November, 1857, in unlawfully and forcibly entering the Warehouse of GODFREY, GLIMAN & Co., and breaking up and destroying the same. The trial was conducted on notes taken at the time of the trial, by William S. Lincoln, a Member of the Bar of the Alton Municipal Court.

The work contains a lithographic view of the mob attacking the warehouse of Godfrey, Gliman & Co. for sale. At 25, Cornhill. Price, 50 cts. May 11.

**YOUTH'S CABINET,**  
 Published by Isaac Knapp, 25 CORNHILL, Boston.

Vol. 1.—\$1 per annum in advance, or \$1.25 if not paid until within three months. Each number containing a handsome wood engraving. CONTENTS of No. 1.—Vol. 2. Purity of Mind—Sugar culture of the East and preparation of refined Sugar—Mary Lee—The Precious Thought—Brothers and Sisters—The well regulated Family—Heaven—Little Children—One thing Certain—A Precious Thought—William Woolstenholme—Each moment, when to be improved—Miscellaneous Selections—Poetry—A Poem.

The Cabinet is edited by one of our most popular writers for Sabbath Schools. Efforts will be made to render the Cabinet worthy of an extensive circulation. Ten copies will be sent to one address for 50 cents per copy.

Twenty copies, to one address, 60 cents per copy.  
 Thirty copies, to one address, 50 cents per copy.  
 Sent by mail. May 11.

**THE SUMMER TERM** of Miss ELIZABETH LANE School will commence May 21st, in which will be taught the higher branches of an English Education and the French Language, plain and ornamental Needle Work, Painting, and the projection of Maps.

The School will be furnished with Globes and Globes to illustrate the principles of Astronomy.

A few Scholars can be accommodated with board in the family with the Teacher, if application be made in season.

For further particulars parents are referred to  
Edward P. Little, Esq., North Marshfield.  
Daniel Phillips, Esq., N. Marshfield.  
Rev. Mr. White, S. Marshfield.  
Rev. S. J. May, S. Scituate. May 11.

---

**THE MARTYR OF FREEDOM.**

**JUST PUBLISHED** and for sale at 35 Cornhill, A Discourse delivered at East Machias, November 30th, and Machias, December 7, 1837.

Pool not for all may have,  
If they dare try, a glorious life or grave.

*George Horner.*

By Thomas R. Stone, pastor of a church in East Machias, Me. March 3.

---

**FAMILY BOARDING SCHOOL.**

A gentleman, every way qualified, who has a delightful situation, in a pleasant town in Connecticut, where public sentiment will sustain him, proposes to open a family boarding school for boys, irrespective of color; where they shall be taught all the branches of

The School to com-

number as soon as ten scholars are engaged  
member to be limited to twenty.  
For further particulars, address G. W. BENSON,  
Brooklyn, Conn. April 3, 1838.

**REV. MR. ALLEN'S SPEECH.**

**JUST PUBLISHED,** and for sale at 25 Cornhill by  
the hundred, dozen, or single copy. See George Allen's  
Speech before the Convention of Ministers held  
at Worcester, Mass. January 15.

April 20.                  &c.

**AGENCY.**

I. KNAPP, 25 Cornhill, is agent for all the publications  
of the American Anti-Slavery Society. The  
Quarterly Magazine will shortly be issued, in an en-  
larged form, at \$5.00 per year. The most popular  
writers in the Anti-Slavery cause are engaged, particu-  
lar contributors to this work. The Quarterly, Human  
Rights, and Slaves' Friend, will be delivered from its  
office in Boston, free of postage, in any quantity to  
those who pay in advance.                  if March 1

**JUST PUBLISHED.**

**LETTERS TO CATHERINE E. REEHER,** in reply to  
an Essay on Slavery and Abolitionism, addressed to  
A. E. Grimké. Revised by the author, Knapp, Price 12  
Published by Isaac Knapp, 25 Cornhill. May 11  
cents single—\$5.00 per dozen.

**JUST PUBLISHED.**

A Letter from James Boyle to Wm. Lloyd Garrison,  
respecting the Clerical Apology, Secessionism, True Fi-  
liness, &c.; with a Preface, and Notes on Christus  
Rest, by Mr. Garrison. For sale, by the hundred, do-  
zen, or single, at 25 Cornhill.

**NAMES OF PUBLIC CHARACTERS.**

To be seen in the MASSACHUSETTS REGISTER,  
for 1838,—such as Judges, Governors, Justices, Con-  
gressmen, Senators, Ministers, Physicians.

Military Officers, Ministers in every country, Clergymen, Officers in Banks and Insurance Companies, Officers of the United States Government, Foreign Masters, Consuls, &c. Army and Naval Officers, City Officers, &c. &c. &c. For sale by JAMES LORING, 122 Washington street.